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BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

THE DEVELOPMENT OF LANGUAGE CONSCIOUSNESS IN AMERICAN SECONDARY SCHOOL PUPILS

Submitted by

Bereneice Reardon

(B.S., in Education, Boston, 1928)

In partial fulfilment of requirements for the degree of Master of Arts

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The Development of Language Consciousness in American Secondary School Pupils.

A. Introduction

I. Relation of language to thought.

Both the art of English teaching and the subject matter deal primarily with language. The English teacher must have a clear conception of language formation and language growth, a keen appreciation of the true relationship of language and thought, and an optimistic recognition of the magnitude of her task of developing in her pupils power in the two elements of language, thought and expression.

Thought and expression are twin products and we must deal with both in order to deal effectively with either for growth of mind and growth of language go together. One is not merely the medium of the other, but the very stuff and process of it.

II. Quotations on this interrelation of language and thought.

1. There has to be organized in the pupil the language of his inner life so that the language may grow with the life and the life with the language.[1]

2. Education in English is, for all English

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II. Questions on this interrelation of language and
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1. There has to be organized in the pupil the
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with the life and the life with the language.

2. Education in English is, for all English

speaking people, a matter of the most vital concern and one which must, by its very nature, take precedence of all other branches of learning. It is self-evident that until a child has acquired a certain command of the native language, no other educational development is even possible.- Lack of language is a lack of the means of communication and of thought.[1]

3. Archbishop Trench whose monumental achievements have done so much to blaze the trail for all later students of language, in his "treasure-horde" of words, "The Study of Words" says, "Being like amber in its efficacy to circulate the electric spirit of truth, language is also like amber in embalming and preserving the relics of ancient wisdom.---- A meditative man cannot refrain from wonder, when he digs down to the deep thought lying at the root of many a metaphorical term. Hence they who feel an inward call to teach and enlighten their countrymen should deem it an important part of their duty to draw out of the stores of thought that which are already latent in their native language, to purify it from corruptions which time brings upon all things."[2]

4. What a man cannot clearly state he does not perfectly know and conversely, the inability to put his thoughts into words sets a boundary to his thoughts.

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Impressions may anticipate words, but unless expression seizes and recreates them they soon fade away, or remain but vague and indefinite to the mind which receives them, and incommunicable to others. 'A haziness of intellectual vision,' said Cardinal Newman, 'is the malady of all classes of men by nature --- of all who have not had a really good education'.[1]

5. Of the degree in which society is civilized, the vocal form, the vocal tone, the personal social accent and sound of its intercourse have always been held to give a direct reflection.[2]

6. The impulse to communicate is not so much a result of thought as it is an inseparable part of it. They are like the root and the branch, two phases of a common growth, so that the death of one presently involves the death of the other.[3]

7. Emerson in his essay "Society and Solitude" stated that "I am but half myself; the other half is my expression."[4]

8. Language is far more important as an instrument by the use of which the individual's higher mental processes themselves are aided - as an instrument conditioning his very thinking - than as an instrument by which he may communicate his thought. Language is a tool

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conditioning thinking as well as a tool for communicating thought and its use for thinking is prior to its use for expression.[1]

9. The chief intellectual classifications that constitute the working capital of thought have been built up for us by our mother tongue.[2]

B. Development of language consciousness as an intellectual and social force.

I. Recognition of this view in England.

1. Revolt against French.

The development of the standard Languages of the world closely accompanies the development of national feeling. In England the growth in national feeling, that became more and more apparent in the victorious reigns of Edward I and Edward III, was accompanied by development of feelings hostile to the use of French, then firmly established in the use of the ruling and cultivated classes of England, and favorable to the renewed use of the native English language then occupying a lowly station. The result was that in the second half of the fourteenth century the English language once more came to its own, into use, in Parliament, in law courts, in the literary productions composed for English cultured society.

2. Early literary importance of vernacular.

1 Alexander Inglis: Principles of Sec. Education 4:20
2 J. Dewey: How We Think - p.175

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The actual establishment of vernacular teaching however was not until after the Renaissance, and even then it was a long hard struggle against public opinion, of such great scholars as Roger Aschan and Mulcaster, who preached "Learn to read and take most care of that language we first and most use, our native tongue."[1] Yet the native vernacular was overshadowed by the practical importance of Latin. Many schoolmasters had a better command of Latin than of English. John Palsgrave, writing in 1540, points out that often they had little opportunity of hearing the purist English and so "they be not able to express their conceit in their vulgar tongue, nor be sufficient perfectly to open the diversities of phrases between our tongue and the Latin which" he adds "in my poor judgment is the very chief thing that the Schoolmaster should travail in."[2]

The influence of Puritanism next played a great part in stimulating an interest in education in the vernacular and in laying a foundation for social unity. Bible reading and interpretation by the individual, Puritanism emphasized, thus necessitating at least a rudimentary education in the vernacular. Religious discussions were carried on in the native tongue and by laymen. Since Puritanism held training for the Church and the State as one duty, these discussions by the common people were at the same time political and religious. The masses were

1 Richard Mulcaster: Positions, in Cubberly: Readings in History of Education.
2 Foster Watson: The Old Grammar School.

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stirred to think and talk and read on the most serious topics of doctrines and rights and the medium of such discourse was their native tongue. With this intellectual awakening came an entirely new demand for elementary vernacular schools.

3. Later definite educational theories.

These vernacular schools however soon dropped back to, or perhaps never developed beyond, the most rudimentary church schools. They differed from the old chantry and catechetical schools only in that they were Puritan and the latter were now Anglican. So, by the end of the seventeenth century, the position of the vernacular in the established curriculum was again gravely undermined. Although Latin was no longer the obligatory language of religion, its cultural value had strong tradition behind it and English as a school subject or as the language of the classroom was frowned upon.[1]

There was however at this time much protest against the humanistic formalism of education and against the neglect of the mother tongue. John Locke in "Some Thoughts Concerning Education," 1690, puts a very strong and definite plea for the teaching of English and the recognition of the absolute neglect of it, "Since 'tis English that an English Gentleman will have constant use of that is the Language he should chiefly cultivate, and

1 Adamson: History of Education, p. 76

wherein most Care should be taken to polish and perfect his Style.-----If any one among us have a Faculty or Purity more than ordinary in his Mother Tongue, it is owing to Chance, or his Genius, or anything, rather than to his Education or any Care of his Teacher ----- English is the language of the illiterate vulgar. Though yet we see the Polity of some of our Neighbors hath not thought it beneath the public Care to promote and reward the Improvement of their own Language."[1]

Gradually as the disciplinary conception of education became less rigid, the popularity of the grammar schools with their formal linguistic curriculum waned and by the middle of the eighteenth century it was realized that they were altogether out of touch with the life of their time. Before the end of the century many middle class parents were voicing the opinion of John Locke of a century before, and were sending their children to private schools known as academies. These new schools aimed at adapting their teaching more to the actual needs of the scholars, and among the modern studies was included English, which by this time was universally the language of the classroom as well as the yard, the club and the drawingroom.

As in perhaps all educational reforms,

1 John Locke: Some Thoughts Concerning Education.

the poor have been the first to receive the benefits, so in the early nineteenth century in the Popular Education movement in England attention was first given to the working classes of the great industrial cities. The early philanthropic educators aimed to give the most practical education to these masses, and that of necessity included the rudiments of reading and writing in Standard English.

The monitorial system of Bell and Lancaster with its many evils had at least this virtue, that it necessitated and emphasized English as the essential and unifying medium of all instruction. The cheapness of these monitorial schools increased their popularity throughout the kingdom and where they flourished Standard English met and defeated in some measure the various English dialects.

4. Place in modern secondary school curriculum.

The monitorial system, coming at the time it did, exerted a very important influence in awakening interest in and a sentiment for schools, but the faults of the system became more evident as educators studied the psychological basis for the instruction of children. Other systems followed, each having its bearing on the problem of language development.

4. Place in modern secondary school curri-
culum.

But as late as 1893 a national Inspector's report stated that English as a "class" subject still consisted almost entirely of parsing and analysis and as English was no longer a compulsory subject, the number of schools taking it was rapidly declining.[1]

Then with the creation of higher elementary schools and greater developments in secondary schools came more careful organization of subject matter and English was considered not as a mere subject of instruction but the basis of school life and the cement of the national group. A report of a conference on the teaching of English in the London Schools in 1909 recommended that from nine to ten hours weekly should be allotted to English and that English be the first subject in point of time, to receive specific attention.[2]

Again in 1916 a conference on speech training in London schools and colleges made definite recommendations for the improvement of enunciation and pronunciation, involving systematic study of the way speech sounds are formed. But recommendations are, after all, not mandates and present day English educational journals are constantly lamenting the marked indifference on the part of the schools, even in London, to the pitiably low standard of speech in the National and the Public Schools.

1 Report of Departmental Commission of 1893, p. 14
2 Report of London Elementary School Conference, 1909.

In America we are apt to think of our problem of teaching English and developing a national language consciousness among our foreign population as a distinctly American city problem. Yet we find that teachers in England have as equally difficult, if not more subtly difficult one with their dialect speaking population. A quotation from the above mentioned Speech Conference Report[1] will show the two-fold problem and the two-fold aim, of the English teacher in England.

"We do not advocate the teaching of Standard English on any grounds of social superiority but because it is manifestly desirable that all English people should be capable of speaking so as to be fully intelligible to each other and because inability to speak Standard English is a handicap to individual and social adjustment. We do not, however, suggest that the suppression of dialect should be aimed at, but that children who speak a dialect should, as often happens, become bi-lingual, speaking Standard English too. Every dialect has, for those who have been brought up to speak it, intimate associations of its own, and side by side with Standard English, dialect will probably persist and be used in the playground and the street. In many cases it deserves to persist on account of historic interest."

Mr. I. L. Kandel of Manchester, England,

1 Report of Speech Conference of London: National Board of Education, 1916.

in a report of Elementary schools of England made for the United States Bureau of Education, says there is still great deficiency in oral work in the schools of England. One reason he sees for this deficiency in the power of expression is the little stress given to reading for pleasure or information. The mechanics of oral reading are over-emphasized.

That much attention has been given in the last ten years to language consciousness development is evidenced by the observation of French methods of vernacular training and their adaptation to English conditions. Accounts of experiments tried with the view to encouraging self-expression, such as inter-scholastic debates, improvised dialogues and dramatics appear in all current educational forms.[1]

A quotation from the national report of 1922 will show the attitude of the Board of Education on the subject of English. "English children, required by law to attend school, are surely entitled to be taught, in a scientific and effective way, the accepted speech of their own country. More than any mere symbol it is actually a part of England: to maltreat it or deliberately to debase it would be seen to be an outrage; to become sensible of its significance and splendour would be to step upon a higher level and would beget the right kind of national unity"[2]

1 Regulations for Secondary School, Chapter VIII.
2 Teaching of English in England: Departmental Report,p.22

II. Development in France.

1. Early national importance of vernacular.

John Locke turns our attention to those neighbors who "hath not thought it beneath the publick Care to promote the improvement of their language," namely, the French. One is apt to think of the strong universal pride of the Frenchman in his national language as being always co-existent with the tongue itself. But the desire to use pure French was not universal until John Calvin[1] stimulated it, it has however been a national characteristic ever since. The French Academy founded under the wise rule of the far-seeing Richelieu, asserted in its statutes (1635) that "the Academy's principal function shall be to work with all care and all diligence possible at giving sure rules to our language, and rendering it pure, eloquent and capable of treating the arts and sciences."

2. Later educational importance.

The teaching of the vernacular to the masses did not however, even with so high and definite a "linguistic Conscience," make any great headway in France until the nineteenth century. As late as the middle of the last century Frenchmen were complaining that their language was in grave peril and laid the blame at the door of the schools. It was not until 1880,[2] under the direc-

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tion of Jules Ferry that the mother-tongue actually became the basis of the Secondary School Scheme. The present conception in France of the rightful position of the native language is a purposeful development. So within a generation France has built her educational structure on the recognition of the mother-tongue as the essential instrument of national culture.

3. Standardization.

The highly centralized system under which education is administered in France, from the University of France, which is the National Department of Education, makes a uniform plan, carefully thought out in all its details, possible to put into execution. A two-fold purpose is stated and served. It considers the teaching of French is not only a means of developing the power of expression, both oral and written, by giving the child a thorough knowledge of the structure of the language, but it is looked upon also as an instrument of national culture and moral education.

4. Place in modern secondary school curricula.

Study of the native-tongue occupies a considerable part of the school time-table; in the Secondary School from nine hours a week in the first year to seven hours in the last year. "French permeates the whole

scheme of study. Oral work plays a considerable part in the teaching of every subject. Lucid and accurate expression thus becomes the concern not only of the teacher of French but of every teacher in the school."[1]

5. Emphasis on oral language.

"Ear training, actual tone formations and nicety of enunciation and stress in poetic interpretation are given a place in the Schools of France, not dreamed of in this country."[2]

III. Development in German lands.

1. Beginnings.

In German lands Agricola (1444) was the first earnest advocate of the use of the vernacular, although Luther did more than any one to spread the use and esteem of the language by his translation of the Bible and the Catechism into the native tongue. He not only established the elementary schools in the vernacular but encouraged its use in public discourse. "Printed words are dead; spoken words are living," he urged. However it was not until 1641 that Schottel wrote his "Teutsche Sprock-Kunst," a treatise on vernacular teaching.[3] In the southwestern German state of Wurtemberg we find a complete school system organized in 1559 in which the elementary classes were conducted in the vernacular.[4]

1 F. E. Farrington: French Secondary Schools.
2 English Board of Education: Special Report on Educational Subjects - Vol. 24.
3 Cyclopedia of Education - Vernacular Teaching.
4 Cubberly - History of Education p. 169

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2. Formalizing into a "subject."

The very earnestness of these early Teuton schoolmen in their faith in the unifying influence of the mother-tongue made them desirous of giving it the same dignified traditional position as that of Latin and Greek. For early in the eighteenth century we find the native language formalized into a academic study of grammar, rhetoric and the classics.[1]

3. Lack of national unity.

Perhaps it is because Germany until the eighth decade of the nineteenth century was not united in a nation, conscious of its unity, because Germany has not even yet a single capital, that German is now linguistically "the most backward of the modern languages, the one in which there is the widest gap between the standard speech of the stage and of literature and the ordinary usage of every day life."[2]

4. Goethe's recognition of lack.

In Goethe's autobiography he tells us how painfully he felt the pressure exerted upon him to give up pithy phrases which savored of the soil. "I had been born and bred to use the Upper-German dialect, and although my father always cultivated a certain purity of language and early called the attention of his children

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The very earnestness of these early euton schoolmen in their faith in the unifying influence f the mother-tongue made them desirous of giving it the ame dignified traditional position as that of Latin and reek. For early in the eighteenth century we find the ative language formalized into a academic study of gram-ar, rhetoric and the classics.[1]

3. Lack of national unity.

Perhaps it is because Germany until the ighth decade of the nineteenth century was not united in nation, conscious of its unity, because Germany has not ven yet a single capital, that German is now linguisti-ally "the most backward of the modern languages, the one n which there is the widest gap between the standard peech of the stage and of literature and the ordinary sage of every day life."[2]

4. Goethe's recognition of lack.

In Goethe's autobiography he tells us ow painfully he felt the pressure exerted upon him to ive up pithy phrases which savored of the soil. "I had een born and bred to use the Upper-German dialect, and lthough my father always cultivated a certain purity of anguage and early called the attention of his children

Brander Matthews: Essays on English - p. 19.
Brander Matthews: Essays on English - p. 19.

to what may be regarded as the defects of that idiom, preparing us thus for better speech, I still retain certain deep-seated peculiarities of which I had grown fond. The Upper-Germans, and particularly those who live near the Rhine and the Main (great rivers, like the seacoast, diffuse general animation,) are fond of expressing themselves in similes and allusions; and they clothe sound commonplaces in apt proverbs. Such language is sometimes blunt, though never out of place, considering its intent ----- Every province loves its own dialect, for, properly speaking, the soul draws from it its very life breath. ----- I was made aware that I ought to eschew the use of native proverbs, which always hit the nail on the head.----- My inmost heart was, as it were, struck dumb; and I scarcely knew how to express the commonest things."[1]

5. Standardizing Movement.

a. Establishment of Buhnenaussprache.

The necessity for a standard of pronunciation was keenly felt in Germany, even if it could not be attained by the idealization of any local speech, and the problem of creating it was solved with Teuton thoroughness, but many were the clashes in the stage performances of the classics of the German drama. Professor Matthews in his chapter on "Standards of Spoken Language"

1 Geothe's Autobiography - translated by F.H. Hedge p. 207.

gives us an account of the businesslike way, even if at a late day the German scholars went about to establish a standard German for the stage in 1896. The result of commissions of actors, linguistic specialists and managers is an authoritative Buhnenaussprache, a "German equivalent of the French pronunciation piously preserved by the Comedie-Francaise."[1]

This act at once a recognition of limitations and a progression forward could hardly have been dreamed of in the days of the Iron Chancellor who strenuously opposed the sensible movement for the general employment of the Roman letters used by nearly all other countries.

Schlegel in his lectures "History of Literature" speaks of a national language with the fervor of a Frenchman. "The care of the national language I consider as at all times a sacred trust and a most important privilege of the higher orders of society. Every man of education should make it the object of his unceasing concern to preserve his language pure and entire, to speak it, so far as is in his power, in all its beauty and perfection ---- A nation whose language becomes rude and barbarous must be on the brink of barbarism in regard to everything else. A nation which allows her language to go

1 Brander Matthews: Essays on English p. 216.

[1] Brander Matthews: Essays on English p. 216.

to ruin is parting with the last half of her intellectual independence and testifies her willingness to cease to exist."[1]

b. Reorganization of secondary schools - (language emphasis)

In 1890 at a conference at Berlin called for the purpose of reorganizing the German secondary schools to serve better the national ends, the then young German Emperor William II gave the opening address. He said in part: "We must have German as the foundation of the gymnasium; we ought to educate national young Germans and not young Greeks and Romans. We must depart from the old monastic education of the Middle Ages, where the standard was Latin with a little Greek added. That is no longer the standard; we must make German the basis."

The great result of that conference was an increasing allowance of time in all German higher schools to the study of the German language. The time allotment in secondary schools doubled; one-fifth of every school day is devoted to native language study.[2]

6. Post-War educational aims.

The World War changed the aspects of the educational problem in Germany. We read in a report of Dr. Kerschensteiner, as quoted by I. L. Kandel, "if we

1 F. Schlegel: History of Literature. Lecture 10.
2 Report of U.S. Commissioner of Education, 1889-1890. Vol. 1, pp. 356-363.

wish to realize the true civic spirit we must subdue the narrow national spirit. The aim of education should not be intellectual culture or knowledge for its own sake or for a state, but training for human intercourse and just action." And again, "Civic spirit must saturate the whole of education; not the emphasis on nationalism or on German language and literature, but the sovereign idea of preparation of all for society."[1]

IV. Common vernacular development in Italy.

1. Renaissance.

One of the manifestations of the Renaissance was the budding of new national languages and the literature in the vernacular. Dante (1264) the "first literary layman since Boethius" wrote his "Divine Comedy" in his native Italian instead of in the Latin which he knew so well - an evidence of independence of large future import. Petrarch, "the Morning Star of the Renaissance" wrote his beautiful sonnets in his native Tuscany. Boccaccio followed with his book of popular tales and romances. Then in 1435 Palmieri in his "Della Vita Civile" declared that the child should speak the vernacular of his province and that correctly up to ten years.[2]

"It is true," says W. H. Woodward (Education During the Renaissance, p. 74) "that no specific

1 Bureau of Education Bulletin, 1919, No. 21.
2 Symonds, J.A.: The Renaissance in Italy, Vol. 2.

place is given in schemes of school study to the grammar of the language or to the great masters of Italian prose and poetry. But every Italian master would be expected to lay stress upon fluency and refinement in spoken Italian."

2. Formalization.

But the Revival of Learning soon became narrow, formal and fixed in the Humanism or classical education of the next two centuries in Italy. Italian national unity was to be the thing of the nineteenth century and linguistic unity not firmly established until the dawn of the twentieth.

3. Work of D'Annunzio.

Some one has said that one day in his infancy, in Ferravilla-on-the-Sea, Gabriele D'Annunzio heard a sound from heaven as of a rushing mighty wind. From that moment the little Annunciator was filled with the gift of verbal expression.[1] The influence of Tuscany and diligent study enhanced the endowment. Thus did he acquire an unparalleled mastery of the Italian tongues. This was much more of a colossal achievement than might appear, for one of the peculiarities of conditions in Italy is its labyrinth of dialects. And these different dialects were as foreign to different provinces as were the dialects of the West Saxon and Devonshire natives to

1 André Geiger: D'Annunzio.

their countrymen of Northumbria in the days of Wycliff, of Puttenham and of Spenser, centuries before.

Out of these various dialects D'Annunzio, more than any other scholar of the times, built up and wove together, as purposefully as Edmund Spenser did in his Faerie Queene, a national language. Such mastery has he of words that they retain all the force and picturesqueness of their own provinces and yet are to all Italians their native tongue.

4. Present status of the vernacular.

In all secondary schools of Italy today, in the classical schools (Ginnasio, a five year course, and the Liceo, a three year course,) in the modern schools (without Latin) and in the normal schools (classed as secondary schools) the native language is a required study, by act of the law of July 21, 1911. It is significant that a part of many of the government school examinations is conducted orally. The Florentine dialect, the language of Pietro Bembo (in 1525) and of Gabriele D'Annunzio today is the cultural standard.

C. Development of language consciousness in America

I. Place of English in American secondary schools.

1. Historical development.

With the beginning of the realistic

movement in education came the direct study of the native language and native literature in the secondary schools in all countries. In America it had a vigorous start in the early days of the academy. Benjamin Franklin[1] recommended this new type of school in which English should receive attention equal to that devoted to Latin and Greek. One reads his suggested course of study and is impressed with the modern view. We are acclaiming in 1928 these same needs and objectives, in the same terms of actual life requirements. But to Franklin's demand for language instruction to fit social conditions the school responded with grammar and rhetoric. History repeated itself. What had happened in Italy, in Germany and in England in the formalizing of the Humanist movement happened again in the Academies of the late eighteenth century in America. When English was raised to the dignity of a subject, traditional Latin methods were applied to it to save it from being thought trivial.

It is significant of the power of tradition and the influence of the college on the secondary schools to find that the first introduction of any sort of English study, except English grammar was due to the dissatisfaction in Harvard College with the quality of expression used by the students. That institution began to

1 Benjamin Franklin: Proposals Relating to Education of youth (1749).

[1] Benjamin Franklin: Proposals Relating to Education of Youth (1749).

require preparation in composition. The catalogue for 1865-66 also announces that "Candidates will also be examined in reading aloud". But as in the case of many another forward movement, this significant requirement in oral reading was later dropped.

But the consciousness of the social needs in terms of native language study persisted in spite of the formalizing tendencies. In 1821 the Boston English Classical School reemphasized the importance of English in the list of studies, but again it resolved into "exercises in criticism, grammar and style of the best English authors, their errors and beauties" in the first year and "forensic discussion" in the second year.

The "Committee of Ten" in 1894 recommended the assignment of three hours a week for four years to the study of literature and the assignment of two hours a week for the first two years, and one hour a week in the last two years to the mastery of the English language. By the study of literature, the Committee explained, was meant the study of the works of good authors, not the study of a manual of literary history.

These recommendations and the application of them into a course of study in English have retrograded into the distinctly academic treatment of the

subject largely because of a confusion of aims and purposes. Before 1900 the disciplinary theory and end held undisputed sway in the secondary school. This attitude was not discarded officially until that memorable work of the Committee on the Reorganization of English in secondary schools in 1917.[1]

2. The present status of English in secondary education.

Perhaps the most significant statements in the valuable work of the above mentioned committee are the following:

1. English must be regarded as social in content and social in method of acquirement. The chief function of language is communication. Hence the activities of the English classroom must provide for actual communication. The pupil must speak or write to or for somebody, with a consciously conceived purpose to inform or convince, inspire or entertain.-----

2. English is unique in its re-

1. Bureau of Education Bulletin 1917, No. 2.

> lation to mental development and to the constant enlivening and reorganization of the pupils' whole life experiences on ever-higher planes, on ever-widening horizon. Only so much of technique should be taught at any one time as pupils can actually use or profit by.[1]

At the present time English is probably the only study universally required of all pupils in the secondary school at some stage or stages within the course. Probably one sixth of the total time of the high-school course is devoted by most pupils to the study of the mother tongue and its literature.

Although English is far from a uniform constituent of the secondary school, it has developed a long way from a mere tool of other subjects as in the Latin Grammar School period. A recent canvass of English teachers on composition objectives showed a range of eleven aims, with the "development of power of clear thinking" holding first place and "skill in oral expression" second. This is indeed a hopeful sign. Fifteen years ago the most important objectives would probably have been those that in this report find fifth and sixth

1. Bureau of Education Bulletin 1917, No. 2.

place, "habits of accuracy in mechanics of written expression" and "acquisition of information material".[1]

The need of a system of oral composition was recognized by the New York State Association of English Teachers, meeting at Columbia University, where they revised the college entrance requirements, including "a test of the candidate's power of oral expression by reading aloud and by conversing".[2]

II. Present day English.

1. Some views on American English.

The time-honored jokes about the "American language" and "speaking United States" have very little of the sting left in them, but a generation ago they were sure to bring forth sparks from both shores. In the early eighties Gilbert M. Tucker in a delightfully peppery paper read before the Albany Institute, after refuting the statements of some prejudiced English, and unpatriotic American critics, adds: "The testimony of well-informed British writers of the present day is, in fact, more generally in accord with that of Sir George Campbell, who stated[3] 'Of the body of the American people it may be said that their language is a little better than that used in any county of England'".[4]

In a written version of a dinner talk

1 Koos, L.A.: The American Secondary School. Chapter 7.
2 Bolenius, E.M.: The Teaching of Oral English p. 3.
3 Campbell, Sir George: White and Black.
4 Tucker, Gilbert M.: American English p. 334.

entitled "Do Americans Speak English?" John Erskine[1] begins by saying it is unimportant whether we do or not. Those who say we speak a different language from the English pounce upon the few differences and ignore the vast bulk of the language that is identical.

In an impressively thick volume, "The American Language", Mencken treats of the fringes of language and the two hundred or more words in his lists to illustrate the differences between British and American vocabularies, in most instances, could be transferred from one list to the other without violence to either![2]

To be sure it is not within the province of this paper to enter into the question of whether or not Americans speak English better or as well as the English do. But the English teacher is too often guilty of a fetish for the English of the past, particularly that of the eighteenth century and a distrust or disapproval of anything of the present day standards.

Professor Lounsbury strikes an encouraging note when he says that there is nothing peculiar to any period of the language. He quotes the despairing critical comments of the current language from Lydgate, Fairfax, Dryden, Pope and Johnson, each of whom was convinced that the English language was fast becoming cor-

1 Erskine, John: The Nation, April 15, 1925, pp. 410-12.
2 Mencken, H.L.: The American Language p 197-198.

Erskine, John: The Nation, April 15, 1925, pp. 410-12.
Mencken, H.L.: The American Language p 197-199.

rupt in his day. "There is no such thing as a language becoming corrupt", he declares. "It is the reflector of the character and the characteristics of the speakers or users. The bombast use inflated language; the illiterate, vulgarisms; the precise use formal pedantic language; the sensitive use exact language." The history of language is a history of corruption, corruption in the sense of change, he continues. We are all constantly uttering phrases that outrage rules. To stop this usage and return to what is theoretically correct is to return to limited barbarism. He then gives hosts of examples in which the purists are themselves often holding out for the corrupt form, while the illiterate is reaching farther back to the pure form. If the language of the Elizabethan drama represents fairly the language of society, the pronoun them, for example, was frequently treated as nominative.

The purist then is essentially distinct from the pure of speech, for often he is neither correct according to the dictates of usage nor consistent according to history. The Johnsonian attitude of trying to stop the tide, to be irritated at the changes, is to lose sight of the time relationship between language and life.

2. Usage the criterion.

1 Lounsbury, T.R.: Is It Becoming Corrupt? Harper 108: 193-197.

"There is only one master of language, who is the king and tyrant; this is usage", Brander Matthews quotes from Vaugelas, the French grammarian and academician of the seventeenth century.[1]

A recent study[2] was made to find out what various judges have observed about actual use or non-use by cultivated persons of a large number of expressions usually condemned in English textbooks and classes.

More than two hundred judges, among whom were twenty-six eminent students of linguistics, were asked to classify each expression as:

1. Formally correct or literary English.
2. Informally correct or cultivated English.
3. Illiterate or popular English.

The study grew out of an investigation into the doctrine of correctness in English usage as exemplified in grammars and rhetorics and other studies of linguistics of the eighteenth century. (C.C. Fries: Periphrastic Future in Modern English, Publications of the Modern Language Association.)[3]

A few of the hundred and two expressions classified, are given here with their scores, in the first column the score given by the jury spoken of above, in the second column, that given by a group of British judges.

1 Matthews, Brander: Essay on English, p. 11.
2 Leonard, S.A.: Current Definitions in Levels of Usage, English Journal, May 1927.
3 Fries, C.C.: Periphrastic Future with Shall and Will. P.M.L.A. Vol. XL, pp. 963-1024, 1925.

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The opinion of the judges was not based upon their own personal usage but on what they had observed.

(The underlined words are the ones questioned.)

	American Score	British Score
We will try and get it.	1.9	1.9
---- laughed at each other.	2.	2.
Will you be at the Brown's this evening?	2.	2.
Who are you looking for?	2.1	2.1
Go slow.	2.1	2.4
Drive slow down the hill.	2.3	2.8
It is me.	2.1	2.
(one)You had to have property to vote.	2.1	1.9
I have got my own opinion on that.	2.3	2.4
Can I be excused?	2.3	2.
What was the reason for Bennet making that disturbance? (Poss.)	2.4	2.1
What are the chances of them being found?	2.7	2.6
----- invited my friends and myself.	2.4	2.
I guess I shall go to lunch.	2.5	3.7
The banker loaned me the amount.	2.6	3.7
They have gotten a new car.	2.7	3.7
He is kind of silly.	2.7	3.
I can't help but eat it.	2.7	2.6
Neither author nor publisher are subject to censorship.	3.1	3.
The child was weak due to improper feeding.	3.5	4.
I want for you to come.	3.9	4.

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e child was weak due to improper feeding.	3.5	4.
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The results showed that forty expressions usually condemned by grammarians and rhetoricians were accepted as "informal cultivated usage" by seventy-five per cent of the judges. It is possible from the results to make some interesting comparisons between current statements by grammar and textbook writers with their standards of the eighteenth century usage and the actual cultivated usage of today. These judgments were confirmed, moreover, in the latest authoritative dictionaries and should serve as reasonably sound data for laying out English Courses.

3. General recognition of the socio-economic value of English.

A distinguished American jurist recently asked a university professor, "Is there any institution in this country to which I can send my son with the assurance that he will learn to speak and to write correctly and effectively his own language?"[1]

If the high school had functioned this boy should have gained the power recognized by the father as essential to the boy's success in life. For the immediate aim of the secondary school English course as stated by the Committee on the High-School English

1 Gilman, E.T.: English Language in Relation to Teaching Composition, English Journal: January 1927.

Gilman, E.T.: English Language in Relation to Teaching Composition, English Journal: January 1927.

Course in 1917 is:

"To give the student command of the art of expression in speech and writing."[1]

In this day of organized action, of increased community activity, both of a social and political nature, there is more and more demand for the power of clear thinking and forceful oral communication. "So mutually dependent are we that on our swift and full communication with one another is staked the success of almost every scheme we form. He who can explain himself can demand what he wants."[1]

4. Opinion of special groups.

a. Business men.

Samuel Thurber from a survey of the opinion of business men summarizes thus: "A working mastery of English is everywhere regarded as of the greatest importance and utility for practical life. The schools do not turn out pupils possessing that working mastery."[2] The public has demanded the mastery of the fundamentals of arithmetic and the schools have met the demand. The public is beginning to see correctness in language has a commercial as well as a social value.

b. Engineers.

A very definite indication that a specific group of "the public" appreciates the socio-

1 Bureau of Education Bulletin 1917, No. 2, pp. 30-32.
2 Thurber, Samuel: English Literature in Girls' Education, School Review, June 1904.

economic value of English is brought out in a study by Gilman entitled "Engineer's Valuation of English". That the art of expression is an essential part of the equipment of an engineer was the testimony of six thousand graduates from forty-three engineering colleges. Six out of every seven graduates considered the cultural studies of sufficient value to justify their place in the curriculum of these distinctly technical schools.

English was graded as "of greatest value" by 75.5 per cent. Among the comments on the questionnaires sent out were the following:

"The English course should include public speaking."

"English is needed more than in a non-technical college."

"Training in English is essential."

"Lack of ability to express one's ideas clearly and convincingly is a drawback in engineering."

"Few engineer graduates have sufficient command of English."

"It is the job of the engineer to keep from being misunderstood."

The same report states that professors of specific engineering subjects placed English composition, both oral and written with emphasis on oral English, second only to mathematics, and above all the other sciences.[1]

1 Wickenden, W.E., Engineer's Valuation of English. English Journal, June 1927.

Alexander, W.E., Engineer's Valuation of English.
English Journal, June 1927.

D. Development of language through the study of language growth.

I. Self-cultivation in English.

1. Limitations of school activities.

The subject matter of English consists of activities rather than information. It should provide a means for the development of ideals, attitudes, skills, and habits rather than for the acquisition of a knowledge of facts and principles. We speak perhaps a hundred times for every once we write, so our language mastery must be a mastery first of the spoken language. Yet under the most favorable conditions of the school organization with its limited hours and large classes, the maximum of opportunity for guided practice in oral expression, even when there is the essential cooperation of all teachers, is inadequate in developing ideals, attitudes, skills and habits of effective speech.

2. Need of self-cultivation.

On the other hand the opportunity for practice in oral expression outside of the school is unlimited and the speaker himself is usually his only mentor. "While a sympathetic teacher can do much in the way of encouragement, example, the correction of errors, and the suggestion of promising lines of effort"[1] the mastery

1 Palmer, G.H., Self-Cultivation in English - p. 8.

of the tongue must chiefly come from him who owns it. The factor then that is absolutely necessary is the consciousness of the power and desirability of effective speech and the deliberate effort for its mastery on the part of the individual. Self-teaching is the only sort of teaching that functions in and out of school, the only teaching that brings permanent results.

II. Development of word-sense.

1. Vocabulary building.

Perhaps the most definite method of self-growth is a conscious effort to swell one's vocabulary. Palmer tells us, "Let any one who wants to see himself grow resolve to adopt two new words each week."[1] A valuable modification of this sound advice is made by Inglis when he distinguishes between enlarging the vocabulary and developing a word-sense. "Precision and accuracy in thinking and in expression of thought"[2], he says, "is vitally conditioned by precision and accuracy in word use. Increase in the precise and accurate use of words is no less important than the increase in the number of words at one's command."

This interest and pride in enriching one's vocabulary then must not consist in the mere recording of new words in note-books with their dictionary

1 Palmer, G.H., Self-Cultivation in English - p. 27.
2 Inglis, Alexander, Principles of Secondary Education - p. 431.

definitions, but in the sharpening of the feeling for words. To be sure a sacred precept of education is "things before words." The power to pronounce a word and dress up a sentence with it merely because it is a newer or larger word is the worthless, if not harmful accomplishment so much admired by Mr. Tulliver[1] when he said, "I want Tom to be such a sort of man as Riley, you know, as can talk pretty nigh as well as if it was all wrote out for him, and knows a good lot o' words as don't mean much."

However, words and ideas go hand in hand and words often open the door first to the new experience, in bringing out the finer shades of meaning, in emphasizing the sharp contrast, in crystalizing a vague concept. And again in finding fit language for our impressions not only renders them clear and definite to ourselves and to others, but in the process leads to deeper insight and fresh discoveries at once explaining and extending our knowledge.

The French,[2] we are told, devote much time to the study of the vocabulary and are not at all fearful of its artificial tendencies even with their systematic method of assigning definite groups of words to be mastered at a given lesson period. "The pupil must

1 Eliot, George: Mill on the Floss.
2 Brown, Rollo: How the French Boy Learns to Write - p.54.

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Pilot, George: Mill on the Plons.
Brown, Rollo: How the French Boy Learns to Write - p.64.

learn the new words and the new ideas together; he must be able to seize their signification and the exact shade of their meaning; he must become accustomed to finding the words quickly when he stands in need."[1] But in this vocabulary study the words are linked to synonyms or grouped in vivid combination and put into normal contexts, sometimes before the meanings are explained -- so that the pupil may develop a feeling for their idiomatic use.

In "How to English the Young"[2] Hitchcock tells us: The way to get words into the brain of a boy is to sing them in on the wings of poetry, surge them in with the clattering hoof-beats of animated story, march them in to the tread of dignified prose. The way to teach a boy to employ words, not singly but in phrase and clause groups is to assail his ears day by day and week by week with good prose in which occur over and over again, word-grouping, and neat word-combinations." And it is this happy phrasing sense that makes the smooth and forceful speaker.

In his "Locutius in Fabrica" Gilbert M. Tucker[3] gives us a significant figure of "the tool chest of language." He describes a dingy little room occupied as a shop by one of those useful men who can turn their hands to almost any mechanical task, from repairing a fine

1 Brown, Rollo, How the French Boy Learns to Write - p.54.
2 Hitchcock, Alfred, How to English the Young, p. 7.
3 Tucker, Gilbert M., Locutius in Fabrica - p. 3-4.

1

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3

clock to building a cow-shed, and do it well. To the casual observer the place is far from beautiful and has a cluttered-up appearance suggestive of habits the reverse of orderly. The floor is nearly concealed by bits of timber, shavings and miscellaneous debris. The walls are lined with shelves and racks of many shapes, sizes and colors, with no thought of symmetry or harmony in their arrangements. And when one examines the tools themselves, they are found to form a collection almost equally promiscuous. No two have handles alike or look as if they came from the same maker. Nothing could be more unlike the finely finished and ingeniously arranged "gentleman's tool chest" that fascinates the eye of mechanically disposed visitors in hardward stores.

Yet the occupant of this little shop can lay his hand in a moment on any article in it, by day or night and knows the contents as one does the alphabet. And when he puts any implement into service, it is found to answer its purpose to very perfection.

Tucker applies the figure to the English language, a seemingly disordered and inharmonious assemblage of implements, appliances and raw material. And yet, what work can be accomplished with it! What distinctions so fine, what conceptions so grand, what mental creations

so lovely that this unsymmetrical and in many respects unbeautiful tongue is inadequate for putting it into permanent form for preservation?

2. Word Study a means of development.

Many are the means, methods and devices employed in the development of language power both as an instrument of thought and for the transmission of thought. Any method which functions in the achievement of this end may be said to pass the acid test.

One means of stimulating an interest in language mastery and winning a respect for the mother-tongue is to introduce the pupils to that "World of Words" that has always fascinated man and thence to an appreciation of the growth and structure of English.

The study of words need not be exclusively a study of roots and stems, of prefixes and suffixes, as it too frequently is. On the contrary its range of interest is as wide as life itself. "It may be made to illustrate the cultural progress of the race, not only the development of the material elements of civilization, but the progress in knowledge and the changes that have affected modes of thought." And along with the interest and entertainment richly afforded by word-study as a science, there is the value of gaining an effective com-

mand of the resources of the English vocabulary.

III. Historical back ground of words.

1. Anecdotal etymology.

Through the interest and curiosity aroused by the amusing anecdotal eytmology of some words whose history was "stranger than fiction", the writer carried out a project of language study with a high school group that she believed justified the time spent and stood the acid test of the aims and objectives of the English course.

Words with their life story as individuals and as families still in the making seem living creatures. In their stories we meet with tragedy, comedy and romance. The adventures of some tribes of these word-hosts read like those of the sturdy Beowulf; some like tales from the Arabian Nights; others like homely folk-lore.

The teacher chose first those words for study that had a striking story of vivid change, such as villian, idiot, marshal, gossip; those of strange relationship, as, vassal and valorous; that had seen the ups and downs of life, as companion and brave; and those that reflected social conditions, as blackguard and crestfallen.

2. Historical periods of language growth.

Then groups of words of different periods were studied, words from the Anglo-Saxon period, loan words

of Scandinavian origin, of Greek and Roman parentage and so on, until the class had evidences of the historical events influencing the language and examples of the many foreign contributions.

Sometimes words were assigned to groups of pupils and they were to find out their background and report to the class; sometimes historical events or nations were assigned and the group was to find the words which these periods or nations contributed. Another group listed the contributions to the language made by certain industrial movements; others those created by inventions and new activities.

The teacher saw to it that the pupils were led toward interesting or profitable avenues of research and that the main phases of the history of the English language were illustrated in the assignments. She saw to it also that reference books, source books, dictionaries and histories were available. The story of the making of the Oxford Dictionary gave an insight into the best method of procedure, and the card system was followed. Careful reports, with exact references were insisted upon. The making of these reports offered in itself excellent motivation for written composition. All authorities had to be carefully noted, abbreviations understood and correctly used and bibliographies accurately kept.

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3. Tangents of interest.

Many fascinating tangents of interest appealed to different groups who volunteered to follow them up and present their findings to the class. One group, for example, made a list of catch-phrases, traced their origin and supplied synonymous phrases for these dwarfing short-cuts. The exercise brought home most forcibly the danger of these hackneyed high-sounding platitudes that strangle our utterances and spoil the force and individuality of our speech.

Another group reported upon the quaint amusing prefaces to old dictionaries. Thomas Blount's (1656), for instance, was a "glossographia interpreting the hard words of whatsoever language now used in our refined English tongue. The work is chiefly intended for the more-knowing women and the less-knowing men." And in 1753 John Wesley assured the reader in his title-page that his "is the best English dictionary in the world."

Several references to canting or rogues' language led one group to discover that the early lexicographers paid great attention to this aspect of the language. One Elisha Coles who published a fairly complete English dictionary in 1676 says in his preface:

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"'Tis no disparagement to understand the
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ing cut or your pocket from being picked."

This led to a consideration of that much discussed class of outlaw words grouped under the name slang. A pedantic or a purist attitude toward this flourishing phase of our language never has, never will stem the tide of its steady flow into the more formal channels of English. A judicious emphasis on their power to dwarf one's vocabulary or to declass one may cause more discrimination in the use of slang.[1] "Slang", says Krapp, "becomes slang only when it is projected against a background which is not slang."

The exercise, recommended by many language textbooks, of listing prevalent slang expressions and then translating them into correct accepted English has its advantages and disadvantages. The advantages are obvious; one of the disadvantages is that the slang often stands out as more vivid, picturesque and colorful than the standard phrase. Where idiomatic and figurative speech ends and where slang begins is hard to tell. The objections against slang are less against its use than against its abuse..

E. Dramatization of this historical study.

I. Organization of the material.

When sufficient material had been collected and reported upon, a committee was elected to organize

1 Krapp, G.P.,: The Knowledge of English - p. 62.

the material in chronological order and present a connected story to the class. The task was made easier because the groups had kept their research material well classified.

The final story given in chronological order gave the class such striking, vivid pictures that one member immediately saw the possibilities of a pageant. The amusing anecdotes of word-history were to be done in pantomine. But the natural interest in the spoken drama, the actual acting, made a stronger appeal to the class once the subject was brought up.

II. Writing the play, a group project.

A dramatic committee with the teacher as a member set out to put the history into dramatic form. The first form was patterned after the old morality plays with the usual personification of abstract ideas. Limited Vocabulary and the Master of Speech were the leading characters. This form was, however, rejected for the final one which is here submitted.

III. Planning and making the costumes.

Then came the problem of costumes. Again profitable research work was done. Accurate information as to dress and weapons was needed. This time illustrated histories, art collections of periods, encyclopedias, and

books on armor and heraldry were consulted. The description of Caesar's invading army was sought in his Commentaries; that of the Angles and Saxons in Tacitus, the first Roman to look closely at these free-necked Conquerors. One member of the class who was reading "Hypatia" supplied a vivid picture of these "pale-faced giants with their high cheek-bones, tall sturdy figures; their red beards and yellow hair knotted fantastically above the head." The boys who took the part of Vikings studied this description of the Goths too and insisted upon being decked out in fur pieces with fangs and claws looking as fiercely barbarous as possible.

Swords, shields, helmets now represented definite periods. Scandinavians could not carry pointed Norman shields; Romans must have the rounded helmets, the disk shields and broad swords. The civilian costumes were no less vitally important. Great was the consternation of the girl who was to be Chaucer, after she had carefully copied a picture of the poet, with the short cape, soft cap and plume, to come upon another picture of Chaucer dressed very much as the monks, with hood and throat-piece. Shakespeare too presented a problem, for in one picture he wears the Elizabethan ruff, in others the flat collar. So pictures, description and home wardrobes were consulted.

Then progress in finding material, information and new suggestions was reported to the class during opening exercise period.

IV. Presentation of the play.

At last through the combined forces of all the members of the class in assigning parts, in making costumes, in carrying on rehearsals, in criticizing results, the play, with every member of a class of forty-two pupils taking part, was ready to present to the school, under the title of:

A GREAT INHERITANCE.

*A GREAT INHERITANCE

A one act play, the outgrowth and motivation of an elementary study of the historical background and growth of the English language, as pursued by a high school English class.

Characters

John)
Arthur) school children
Tom) of
Mary) present day
Alice)

Spirit of Language

First Roman) soldiers of
Second Roman) Caesar's army

First Anglo-Saxon)
Second Anglo-Saxon) invaders
Third Anglo-Saxon)

First Christian Missionary) of St. Augustine's
Second Christian Missionary) band

Queen Bertha (Bercta) wife of King Aethelfrith

Aidan, Irish monk

Venerable Bede

First Scandinavian) Danish
Second Scandinavian) invaders

King Alfred the Great

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Chaucer

Shakespeare

Spanish Lady)
Greek Scholar)
French Lady) Representing
Latin Scholar) contributing
Chinese Lady) nations
Hindoo) and
Dutch girl) periods
American Indian)
American pioneer)

Words

Clown	Sandwich	Squire
Counterfeit	Villain	Crestfallen
Lunatic	Chamberlain	Gossip
Idiot	Marshall	Gospel

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Words

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A GREAT INHERITANCE

SCENE

Group of school children holding an indignation meeting. They wish to declare themselves free and independent of the rules of grammar and correct English.

- - - - - - - - -

JOHN: (declaiming) We have come together to declare ourselves free, to be slaves no longer. This slavish obedience to the rules of expression, correct usage, enunciation, pronunciation and all the rest, is holding us in bondage. We cannot grow, we cannot progress. Why? Because we have to stop and chain our thoughts to rules. I say that is not freedom, that is not liberty.

ALICE: Did your ancestors come from Virginia, John?

JOHN: No, why?

ALICE: I thought perhaps you were a descendant of Patrick Henry. "Give me liberty or give me death!"

JOHN: I am serious. These laws and prohibitions of the English language are a hindrance to progress and

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...CE: Did your ancestors come from Virginia, John?

...N: No, why?

...CE: I thought perhaps you were a descendant of Patrick
Henry. "Give me liberty or give me death!"

...N: I am serious. These laws and prohibitions of the
English language are a hindrance to progress and

and freedom. Shall we rebel against all these restrictive laws and clauses?

MARY: Of course, John, all clauses are not restrictive, you know.

JOHN: Don't try to be smart.

MARY: Smart? What do you mean?

JOHN: Now that's just it. That brings me to my point. Mary knows what I mean when I say "Don't be so smart", doesn't she?

MARY: Oh, yes, John. But I can't help it if I am so intelligent!

JOHN: Are you people in earnest? Do you really want to form an Independence League?

ALL: Yes, yes, let's get to business.

JOHN: Well then, let me ask you some questions? What is language?

ALICE: He has changed from Patrick Henry to Socrates!

JOHN: Arthur, what is language?

ARTHUR: I thought this was to be a meeting, not a lesson -

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What is language? It's talk, just talk.

JOHN: That's it. If I talk, in sign language or picture language or gesture language or word language, what do I do? I make you understand my thought. If you do understand, that's all there is to it. Isn't that it?

ALL: Of course! He's right.

TOM: If I say, "Can I bring this geography to Miss Brown?", you know exactly what I mean. Then why isn't it just as good as any other way?

MARY: What other way, Tom?

TOM: Oh, the right way, "May I take this book to Miss Brown?"

ARTHUR: You're right, Tom, and John is right. Who wouldn't understand me if I said "I ain't got no money."

TOM: I'd know you were dead broke.

MARY: And if I said - "Them words are wrong" you'd know what words.

ARTHUR: And if I said - "Her and I went home" everybody'd understand.

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JOHN: The funny thing is that the clearest way is not the right way.

ALICE: (laughing) ah! ah! - - - - -

JOHN: What are you laughing at, Alice? This is serious business.

ALICE: You said it was funny. When anything is funny, I laugh.

JOHN: You know I didn't mean funny, I meant strange, queer.

ALICE: Oh, you see you didn't really express your thought to me.

JOHN: Well, you caught the idea. You knew what I meant.

ALICE: Yes, John I catch your idea and I second the motion. Now the way to do it is ----------

JOHN: Wait, I haven't made any motion yet. You can't understand because I haven't explained the plan yet.

ALICE: Oh, I know. You don't need to express it. I catch your idea, that's all that's necessary.

JOHN: You've caught only the general idea, I have to explain it. We are to take a pledge to be satisfied if people understand what we mean.

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ARTHUR: That's the way language was first started wasn't it? The savage acted out or made signs. If the other savage understood him, they spoke the same language. Simple, expressive quick! Suits me!

MARY: Well, when the savage wants one to get out of his way, he knocks one on the head. I'm afraid that is a little too simple, expressive and quick for me!

TOM: Oh, we don't have to be extreme, but the primitive ways are the best. Oh - how simple and easy life would be if we could really go back to those days.

MARY: (in hushed tone) Do you notice anything? Doesn't it seem quiet and misty?

ARTHUR: (in whisper) And queer --- sh! --- who is this?

ENTER SPIRIT OF THE ENGLISH LANGUAGE.

SPIRIT OF LANGUAGE: (enters slowly, dressed in flowing white robe) And so you would throw away your heritage and go back to savagery!

ARTHUR: Who are you?

SPIRIT: I am the Spirit of the English Language. I have heard what you were saying. I hear a great many queer things in my progress up and down the world. I have heard people all through the ages cry out to be free. But I never heard any people before who thought that going back to their dumb prisons was freedom.

JOHN: We didn't say anything about going to prison.

SPIRIT: Oh, yes you did, when you wanted to be poor dumb savages whose thoughts are locked up in their minds, with no key to open the door to expression.

MARY: Why, I hadn't thought of that. The savage must have had many deep thoughts locked up in his heart that he couldn't express in the sign language that John talks about.

SPIRIT: I should like to call up from the dim past some of those great and noble men who gave you the finest golden key in the world, to unlock your prison, those heroes who made you free. Will you come with me?

SIR: Who are you?

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JOHN: To the land of your birth, to England do we go?

SPIRIT: We shall go back to England, but I, the English language, was not born in England.*

ENTER ROMANS

BOYS: Who are these war-like men?

ROMANS: (dressed in costume of Roman soldier, swords, shields, helmets) We are the Roman soldiers of Julius Caesar. We pushed his mighty kingdom far and wide. We conquered the Gauls and then crossed the sea to the savage isle of Britain in 55 B.C.

SECOND ROMAN: We cleared the forests and built the great Roman road. So well did we build that now in 1928 you may see the remains of our work. We gave laws to the wild Britons and left our mark on the language. The very name <u>colony</u>, and <u>Lincoln</u> are ours. All the names of towns in England, ending in <u>caster</u>, like Lancaster, Winchester, Gloucester, Worcester are evidences of our early victory. But our glorious Empire had greater victories for her legions

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to gain and so on we went to conquer other lands for Rome.

GIRLS: Here are more war-like men. How fair-haired they are!

SPIRIT: These are my people. With them the English Language reached the shores of England.

ANGLES SAXONS and JUTES (dressed in furs, bare legs and arms, short swords, fur headpieces) We are the band of Teutons, Angles, Saxons and Jutes are we. In 449 A.D., nearly four hundred years after the Romans had come and gone we landed on the little island. We gave her the name and the language she bears today, - England and English.

SECOND A. S. : We conquered the people, the land and the language. But more than all else we brought with us the spirit of poetry. Without the conscious art of poetry no language has ever lived; with it, no language ever dies. We are the founders of your language.

SPIRIT: The English Language is like a river which flows not from a single source but from many springs,

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each sending forth its rivulet of sweet and bitter water. These men of mine did their part by laying a sound foundation. Another spring, a glorious Spiritual spring was to send a richer flow into the river of speech. Here come the bearers of that message.

ENTER - Augustine and his band.

ROMAN MISSIONARY: (dressed in black or brown robe of monk, hood sandals) We did indeed have a great message to bring to England. As you know, Pope Gregory, when he saw the fair-haired Angles in the market place in Rome exclaimed, "Not Angles but Angels!" And straightway he sent a band of missionaries across the great stretch of wild Europe to the even wilder isle of Britain. In the year 597 we landed on the southern coast of the little island. The gracious English Queen Bertha welcomed us to Canterbury, gave us land on which to dwell and build our church and our schools. Thus began the great force of Christianity and Latin culture.

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BERTHA
QUEEN ~~of~~ (crown, flowing robe, upper arm bracelets and jewelled girdle) It was not so easy to welcome these gentle travelers. Because of our many and quarreling little kingdoms, all new comers were looked upon as invaders, enemies. But Christianity was not new to me. The story of the Master I had heard, and long had I dreamed that the great light of faith might come to my king and my people. You may ask "How then did you know of Christianity?" The gentle teacher St. Aidan will tell you.

AIDAN: (dressed as monk, staff with cross at top) A little band of monks from Iona, the famous monastery founded by the Irish Saint, Columba, was sent into the Northern part of England many years before St. Augustine settled in the south at Canterbury. We entered into the waste places of Northumbria, cut down forests, drained swamps, built dwellings, cultivated the soil and then built our schools and churches. Here, for the first time boys were taught arithmetic, astronomy, Latin, Greek and the Scriptures. It was we who brought the cross into the land

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and into the language.

MARY (to another Monk) You seem to stand apart from these. Are you not of the holy band?

VENERABLE BEDE: (dressed in monk's robe, but hood with chin-piece) I am called the Venerable Bede, the Father of English History. Within the quiet walls of the monastery, I wrote the history of England in noble Latin, sang the praises of my Maker and "ever held it sweet either to learn or to teach or to write."

SPIRIT: Still they come, sometimes men of learning and holiness; sometimes men of force and courage.

ENTER SCANDINAVIANS

1st SCAN-DINAVIAN: (furs across shoulders, bare legs and arms, double pointed helmet, round shields, short swords) Vikings are we, free rovers of the sea! Down from the great North we come, a-cross the sea to England.

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1st ROMAN MISSIONARY: All we had done to bring order, learning, religion, culture to the land, they destroyed in one savage invasion. These wild men of the North sacked the cities, tore down the churches and schools and burned the precious manuscripts.

2nd SCANDINAVIAN: To be sure, much we did that was terrible, but much we did that deserves everlasting gratitude from the English speaking world.

ALICE: What good could you have done when you did so much harm?

2nd SCANDINAVIAN: We brought your language up out of your throat to your palate. If it were not for us, you would be speaking the gutteral language of the Germans. More than that we simplified the language, cut off hundreds of inflection endings in your words.

1st SCANDINAVIAN: If you find it hard to master the case of a noun or pronoun in grammar now, when you only have three cases, -- what would you have done with twelve as your Icelandic cousin has, or

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AVIAN: We brought your language up out of your throat to your palate. If it were not for us, you would be speaking the guttural language of the Germans. More than that we simplified the language, cut off hundreds of inflection endings in your words.

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AVIAN: If you find it hard to master the case of a noun or pronoun in grammar now, when you only have three cases, -- what would you have done with twelve as your Icelandic cousin has, or

eight as your Anglo-Saxon had? We did that much for you.

JOHN: You certainly did us a service when you cut the cases down to three, it's too bad you didn't make a complete job of it. One case would have been plenty.

1st SCANDINAVIAN: Ah, but we did not have our way too long in England. Here comes our conqueror.

ENTER KING ALFRED

KING ALFRED: (crown, short ermine trimmed cape, sceptre, doublet and hose, long pointed shoes) Alfred I am, King of West Saxon. During my boyhood one after another of my father's gallant armies was overthrown until at last the king himself was killed in battle by these Danes. I came to the throne at twenty-two at the darkest hour of my country's history. As you know, after many terrible battles and weary watches victory came to us and the Dane was driven out of our land, or far to the North.

But this is the story not of the wars of

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But this is the story not of the wars of

England but of the language of England. These earlier heroes have said that no language can live without poetry. I realized that no nation could live without education. During the turbulent times of the Danish Invasion, learning was at a low ebb, and I, the king had had very little learning. When law and order were again restored to England I rebuilt the old monasteries and schools and I ordered that all freeborn Englishmen should learn to read and speak English correctly. I then set about to learn to do so myself. I wrote the Anglo-Saxon Chronicle, the first English prose writing. All the short plain everyday household words you know today are Anglo-Saxon words revived under my reign.

SPIRIT: Such was the work of Alfred, the Great, a man of many interests but one aim; to serve those over whom he ruled. And all was well for a time. But here is another change.

ENTER NORMANS

1st NORMAN: (dressed in armoured tunics, leggings and

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NORMAN: (dressed in armoured tunics, leggings and

sleeves (silvered cambric) full-caped helmets, pointed Norman shields, swords and spears) We are the Normans, soldiers of William the Conqueror of France. He came to England, fought a great battle one October day and on Christmas morning 1066 had the crown of England on his head. Much we did to undo the great work of Alfred, but much we did to bring power, prosperity and greater learning to the nation.

2nd NORMAN: Naturally the Normans spoke French. It came to be the language of the Court. English was then spoken only by the lowly and in many different dialects. A native born Englishman very often could not converse in his native tongue, and even if he could, he would not, but preferred to use the polished French or the learned Latin. After a time the language lost much of its French and took on more of its native vocabulary.

SPIRIT: There can be no real union without a common language. For a long, long time, the people of one county, even of one village could not understand those of another, and none of them

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IT: There can be no real union without a common language. For a long, long time, the people of one county, even of one village could not understand those of another, and none of them

understood their masters. At last came one, not warrior or priest - king or conqueror - but poet who established for all times the Standard English: Chaucer, Father of English Poetry.

CHAUCER: (from any picture of Chaucer or period, tights and pointed shoes, short cape, hood or loose cap, sword and scroll) From my home in London town I did travel far and wide, among the lowly and the high in my own land; sometimes at the court of the king, sometimes at the cottage of the peasant; then to other lands, to France and Rome; in the monasteries among the old masters; in Parliament among the masters of affairs of state. Toward the end of the 14th century I wrote the "Canterbury Tales", the first masterpiece of English poetry written in English. From then on the Midland dialect, my dialect, became the Standard English.

SHAKESPEARE: (as close as possible to picture, pointed beard, collar and cuffs) Years passed. In the 17th century there appears another great

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SPEARE: (as close as possible to picture, pointed
beard, collar and cuffs) Years passed. In
the 17th century there appears another great

master, the gentle Shakespeare who took the language of the common people and made it a glorious thing of beauty by the very magic of his art. Men and women in his great dramas walked upon the stage and for the first time spoke in the everyday language of the times. Emerson said: "Shakespeare's mind is the horizon beyond which, at present, we do not see."

SPIRIT: Here are some nations who have contributed to the richness of our language.

GREEK: (in the Athenian classic dress, Grecian toga, leg strappings, head-band) And what has Greece contributed? Where shall I begin? The difficulty is that so many words that English received from France and Rome had come from us originally. But to begin; well the alphabet is surely a good beginning of all words. Then there are athlete, biography, catechism, microscope, photograph, skeleton, telegraph, all the names of the sciences, psychology, physiology and all the rest.

ARTHUR: But when did you do this? Surely you did not invade England at any time?

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UR: But when did you do this? Surely you did not invade England at any time?

GREEK: Invade England? Greek culture has invaded the learning of every nation. Nothing has progressed in this world that is not Greek! But my children, you must go back to the glorious days of Athens. There you will find culture, art, architecture, music, poetry, drama, education and athletics.

TOM: (interrupting) Of course, the Olympic games and the Marathon races! --- Oh, excuse me.

GREEK: (gently) Ah, yes, I do excuse you. Greeks are used to excusing much. But to answer your question (turning to Arthur), you know, of course that Rome conquered Greece (Nods from the group). But the conquered Greeks became the conquerors. (Puzzled expression on faces of children). You see, the Greeks became the slaves of the Romans, but the Greek learning, the Greek language, Greek education were taken over by these Romans. So the Greek ideals and the Greek language lived again in the Latin language, lives still in your language, in your government.

A: Invade England? Greek culture has invaded the learning of every nation. Nothing has progressed in this world that is not Greek! But my children, you must go back to the glorious days of Athens. There you will find culture, art, architecture, music, poetry, drama, education and athletics.

(Interrupting) Of course, the Olympic games and the Marathon races! --- Oh, excuse me.

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TOM: In our government? Greek?

GREEK: What, what! Is not this the land of Democracy? Democracy, both idea and word came from us, Democracy meaning -----

CHILDREN: (interrupting) Oh, yes, we know, meaning "equality" - "all men are created free and equal".

GREEK: Try not to interrupt. That is your American idea of freedom - freedom to interrupt - Now democracy did not mean free or equal, it meant first - to divide. Think that out and see how the division came to be equal.

TOM: That's a little too deep for me. --- Here comes one who looks as if nothing was too deep for him.

LATIN: (dressed in cap and gown) My difficulty is to find words that are not Latin in your language. Your Venerable Bede (turning to Bede) wrote his great history in noble Latin. All those scholars, worthy of the name, who came after him were deep students of Latin and made it

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their language. An English writer in the thirteenth century tried to banish all Latin words from the language. In one paragraph of his essay on the subject, seventy-five per cent of his words were Latin.
And Chaucer too (turning to Chaucer) could not have gone far on his merry journey to Canterbury without his Latin. So you see, we accommodate you, we sustain you, correct you, create you, educate you, elect you, vaccinate and joke you. We suffocate and then ventilate you. You must not forget we gave you add, subtract, multiply and divide.

ALICE: Perhaps life would have been sweeter without the last four.

SPANISH LADY: (in Castilian dress, high back comb, mantilla and fan) Naturally you would expect Spain to enrich your language as she has your literature, your art, your architecture. Many of your words of adventure, of sea-faring are Spanish, many everyday words; negro, for instance, sombrero, bronco, canyon, cascade, bravado, siesta and pickaninny. Oh!

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the list is so long. I could not begin to tell you them all, to say nothing of your beautiful castles in Spain! Oh! (using her fan)

TOM: She's quite airy, isn't she?

FRENCH LADY: (dressed in Louis XIV court gown) Ah, mes enfants! From France! You need only to say whatever is beautiful, that came from France. Your mountain, river, rapids, and the grandeur, the silence of your prairies, the manners, the brilliancy of your conversation!

Ah, by the way Monsieur Chaucer, (coyly turning to Chaucer) will you tell us just one little secret? Eh? Was it not your beautiful French that gave so much "pleasance" to your knights and Ladies? The Prioress, so pretty and so charming, you said, spoke French full fair and well.

CHAUCER: To be sure, Madame, French was my second mother, but (bowing to Latin) Latin was my noble father.

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ER: To be sure, Madame, French was my second mother, but (bowing to Latin) Latin was my noble father.

FRENCH LADY: How gallant! (to the children) The great Chaucer spent much time in our French Court. But I shall speak of the present. A new invention in this world, voila, a French name, so you have automobile, chassis, detour, garage. And your fashions, your perfumes, your jewelry - all, with their names must come from France.

ENTER CHINESE LADY

JOHN: Now surely we haven't any Chinese in our language.

CHINESE LADY: (any Chinese costume) In the past, ships from many lands have come to English and American shores, and with the cargo many strange little words have clung. Then long after ship and captain, crew and cargo are gone and forgotten those little words stay. Some came from China, tea and nankeen, queque and silk ah - and fan came from the land of China.

TOM: And here comes a Hindoo.

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HINDOO: (dressed in robe and turban, speaks very slowly) From India, the land of adventure, of magic, of mystery come the words of the jungle; from the tops of the Himalayas came snow. We gave you ivory and, in ancient days our word for elephant was the same as the word ivory. We gave you loot, keddah, rajah; as well as many art terms.

INDIAN: (Indian chief) I am a familiar person to you, little brothers and sisters, for we are all Americans, only I am the first. Just glance at your map and see the wonderful Indian names everywhere, then think of wigwam and squaw, canoe, totem and moccasin.

JOHN: And who is this old chap?

AMERICAN PIONEER: (cowboy costume, or pioneer dress, lasso, speaks in a drawl) If the Indian is the first American - I am the second, the pioneer frontiersman. With new experience we had to coin new words - such as blast, hardcash, grit and sand (meaning backbone) boom, sidetrack, log-rolling, cowboy, ranch, rough-rider and much, oh much slang. Some of it was English, some of it Yankee, some of it Span-

ish, and some, well - You know, people who inhabit the frontier of two languages, after a time form certain composites that years after baffle the (scratches his head) the - etymologist. So they scratch their heads over mustang, lasso, but it was a cinch for us. Ah, there's another - cinch.

DUTCH: (Dutch girl) I too brought words to you, Yah, boss, from baas meaning master, and stoop, platoon. Things to eat, good things, we gave you, waffles, crullers, cookies. What would the little ones do without a sleigh and Santa Claus? And my dear children, such thrift and cleanliness as I taught you. You understand, yah?

TOM: Yah, Yah, we understand. You gave us Dutch Cleanser, but it is Santa Claus we honor you for.

SPIRIT: We have seen how men and nations have added to and changed our language. Let us turn to words themselves. They have histories, stories as thrilling or tragic or amusing

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IT: We have seen how men and nations have added to and changed our language. Let us turn to words themselves. They have histories, stories as thrilling or tragic or amusing

as any tale. New ideas bring new words -

"The old order changeth, giving place to new
And God fulfills himself in many ways."

CLOWN: (dressed as a circus clown, enters with by-play, antics) I am a clown: You may laugh, but hear my sad tale. I was once an honest country chap, working in the field, and now look at me! and laugh!

COUNTERFEIT: (paper money jacket, holding a photograph) My name is counterfeit - I too was once an honest fellow - for I just meant a copy, a picture - but - I copied too much, (shaking finger at children) I suppose, and now as counterfeit, I'll land in jail if I'm caught.

LUNATIC: (trips in and stares up) I'm just a moon-gazer - moon - you know (to French group,) you know, moon, lune.

FRENCH: Ah oui, lune is a French word for moon, we know.

LATIN: Borrowed by the French from the Latin, we know.

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LUNATIC: And I looked too long, and I know and I have become a lun a tic.

SANDWICH: (dressed as a sandwich man, cardboard back and front) My name is Sandwich. Long ago, the Earl of Sandwich (I suppose you might call him my grandaddy) well, anyway, he was a great gambler. He couldn't leave the card table long enough to eat his dinner. When his servant would bring bread and meat to the card table to him, the Earl would double the slices over to save time. So here I am - a ham sandwich, but my grandaddy was an Earl.

MARY: I shouldn't claim the man who ate me as my grandfather.

IDIOT: (strolling in aimlessly) I heard you children talking about simplicity. You spoke of having everything plain and simple. My name is idiot. I used to be just a plain, simple fellow. One of the old hymn books was called "Sacred Hymns for Pious Idiots." It doesn't pay to be too simple. See what its brought me to, just plain idiot.

TIC: And I looked too long, and I know and I have become a lun a tic.

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VILLAIN: (cap pulled down, ugly scowl. Children draw away) I don't wonder you pull away from me. I am a villain, more's the pity. But do you know I used to mean only a villager, a man of the town or villa. But I hung around the tavern (shaking his head) and learned evil ways - and now mark you what bad company's brought me to - a villain. (hits his bandaged finger-) Ouch!

ALICE: (to villain) What is the matter? Did you hurt your hand?

VILLAIN: No, but I have a felon on my finger (holds it up.) A felon means a fell villain and sometimes these felons are villains.

MARY: (to Spirit) You spoke of some words going up the ladder to higher places. Who are they?

CHAMBERLAIN: (courtier's dress, swaggering) Ah, my dear young lady, look at me, Lord High Chamberlain. But to show that I am not proud I shall tell you, I began life as a bed maker in a tavern- But I was faithful and now - I am a government official.

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MARSHAL: (courtier's dress) And I, a marshal! Once I was only the keeper of the horse, lived in the stable and served the horses and now I may serve a king!

SQUIRE: (dressed as old-fashioned gentleman, tall hat, cane) My life has been ups and downs. Squire I was once, just squire, humble shoe-bearer; then I followed my knight to battle field; later I was a gentleman, but now I am, I'm afraid, quite old-fashioned.

CRESTFALLEN: (dressed in chanticleer costume, enters with strut and flutter) Well, well, here I am in polite society. It is strange you know. Now you'll be shocked when I tell you I once belonged to a cock fight. When one cock was worsted in the fight his comb or crest fell. He was crestfallen. But now the most particular lady in the land may be crestfallen.

GOSSIP: (bonnet and shawl) Oh dear! I have so much gossip to tell my neighbors about my other neighbors, I just can't find time to attend to my own business. (sighing) But what a

different person I used to be! In the good old days I was the relative who stood up for a little child at baptism.- A real pious person, my dears, of great importance! Then - alas, I began to visit my many relatives. Well, well, too much visiting has its dangers; I soon became what you see me today - a gossip!

GOSPEL: (dressed as angel, carrying large Bible or golden book) Listen well to my tale, oh children. I am the Gospel - once, only a bearer of good news or good spiel; then greater honor came to me than to any word - for am I not now the bearer of the Savior's own Sacred Story - The Gospel!

SPIRIT: With such a glorious story as all these men, nations and words have told you, does your language mean more to you? When you think of all those who labored with courage, persistency and love to make this the most exact, the fullest language, will you not take this great key to thought, use it, keep it bright and pass it on, that others also may be free?

GIRLS: Indeed we will do our part to keep the golden key

ever bright and pure.

BOYS: We shall not object to the little effort we have to put into the mastery of our mother tongue. It is a wondrous key, a gloricus heritage.

END

END

Additional Material for a Play

KID: It delights young hearts to find that kid meaning child has a history. To kidnap, i.e. to nab kids was once a lucrative pursuit. Charles Reade made use of an authentic case in his "Wandering Heir."

MASTERPIECE: The word so familiar in the classroom dates back to medieval classification of the artisans. The work of a master tradesman was his masterpiece. It suggests the dignity of the crafts and the pride in work well done.

BLACKGUARD: Here is another word that opened up a chapter of history to us. In olden times palaces of English kings and seats of the nobles were not well or completely furnished as in modern times. It was customary when a royal journey was made, or when the great nobility exchanged one residence for another, that at such a removal all kitchen utensils, pots and pans and even coals should be carried with them where they went. Those who

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accompanied and escorted these, the lowest, meanest, and dirtiest of the retainers, were called "black guard." Later a troop of ragamuffins was so called, and later still a single low fellow was a blackguard.

JEST: From the Latin (gesta) through the French this word, meaning deed came with dignity and even valor, but used flippantly it came to be a merry deed, and then a prank or a jest.

LIVERY: This word was tracked down by a boy who saw great dramatic possibilities for it. No less a person than the poet Spenser gives us its history. "What livery is, we by common use in English know well enough, namely that it is allowance of horsemeat, as they commonly use the word in stabling; as, to keep horses at livery; the which word, I guess, is derived of livering or de livering forth their nightly food. So in great houses, the livery is said to be served up for all night, that is, their evening allowance of drink; and livery is also called the upper weed which a servingman wears; so called, as I suppose for that it was

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"black guard." Later a troop of regamuffins was
so called, and later still a single low fellow
was a blackguard.

From the Latin (gesta) through the French this
word, meaning deed came with dignity and even
valor, but used flippantly it came to be a merry
deed, and then a prank or a jest.

This word was tracked down by a boy who saw great
dramatic possibilities for it. No less a person
than the poet Spenser gives us its history. "What
livery is, we by common use in English know well
enough, namely that it is allowance of horsemeat,
as they commonly use the word in stabling; as, to
keep horses at livery; the which word, I guess,
is derived of livering or de livering forth their
nightly food. So in great houses, the livery is
said to be served up for all night, that is,
their evening allowance of drink; and livery is
also called the upper vesd which a servingman
wears; so called, as I suppose for that it was

de livered and taken from him at pleasure."[1]

STORY: This vocable so rich in connotation, has itself a story! Historia, which came from Greek meaning learned, wise, judge, then thro' Old French estorie came to England as story (there are many examples of the initial e having dropped)

Not until 17th century did Story definitely assume its secondary sense of fiction, tale, which by the end of the century passed into a lie.

Curious that the French words histoire and conte a tale, etymologically, an exact account, are also a fib. Such is the standard of human veracity!

Story in the sense of floor in a building is more of a problem to trace but opens up, as so often these "compact histories" do, old customs. The O.D. suggests the name may have originally been applied to a tier of painted windows or sculpture on front of a house; these "storied windows richly light"

[1] Edmund Spenser: View of the State of Ireland.

gave the name to the floors which they decorated. Peter Mendy (1642) describing "the faire streets of Dantzigh" says, "In these are many faire lofty buildings of brick, outwardly adorned with paintings and windows and inwardly costly and curious in house furniture and pictures. The seeling and sides off their roomes nettly painted with stories."[1]

SUPERCILIOUS: One fond of lifting his eyebrows at another, one of superior attitude, became supercilious (Latin supercilium, eyebrow)

DUNCE: Those who followed the learned scholar of the Middle Ages John Duns Scotus, were called dunce men, for Scotus was born at Duns, England.

SALARY: The allowance of salt (sal) opens up a significant chapter of history.

LUMBER: The great bankers of the Middle Ages were the Lombards. (Lombard Street is the Wall Street of London). The rooms in which

[1]Richard Chevieux Trench:- English past and present.

these medieval pawnbrokers stored away the pledged property of borrowers were called lumber rooms (Lombard rooms). These Lombards were the first to use the three golden balls!

DEXTERITY: While sinister preserves the old superstition of the ill-omened left hand, dexterity, (from Latin dexter) implies all the praiseworthy skill of the right hand.

F. Summary

I. Interrelation of language and thought.

The development of language consciousness is a dual development, that of the power of thought and the power of expression; one conditions and is conditioned by the other. Impressions may anticipate words but unless expression seizes and recreates these impressions they soon fade away or remain but vague and indefinite to the mind. Expression may anticipate ideas but only as the expression is clear concise phrasing are definite conceptions and constructive thought created.

II. Solidarity of society and language unity.

A review of the development of language consciousness toward standard languages within the different national groups shows that the social and intellectual development of nations is coincident with their language development. This development of language unity within the social group is a true measure of the solidarity of that group. Thus and thus only are made possible those common ideas, common ideals, common modes of thought, feeling and action that are essential to the highest levels of civilization.

III. Language consciousness in America.

We have seen that our own young country had no such problem of language differences as did the countries of Europe. Language unity was already a fact before the birth of our national unity. But language is a process of development not a static condition and without conscious effort to preserve its unity and foster its progress it may degenerate into a vague inexact medium of thought, a weak ineffective instrument of thinking.

Some language critics would say that the language of America had so deteriorated. Others maintain that the language has not only not deteriorated but has constantly taken fresh and vigorous steps forward. It has been brought out by specific studies of the matter by eminent scholars that the language of one period may not be measured by the standards of another, that language is subject to the same changes as other institutions of society and is perhaps the first of the social institutions to reflect changes. Usage then is the criterion of language standards.

IV. School emphasis of language consciousness.

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III. Language consciousness in America.

We have seen that our own young country had no problem of language differences as did the countries of Europe. Language unity was already a fact before the birth of our national unity. But language is a process of growth not a static condition and without conscious effort to preserve its unity and foster its progress it will degenerate into a vague inexact medium of thought, a constantly ineffective instrument of thinking.

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IV. School emphasis of language consciousness.

The recognition of the socio-economic as well as the civic and cultural values of language mastery has been manifested by the demands for language efficiency in

the business world. The history of the secondary school curriculum shows how long it took the school to respond to this demand. However late, the reorganization of secondary education brought about a reorganization of English teaching and English had to be rescued from its formal and detached "subject" position and be made the vitalizing factor of the whole educative process.

The subject matter of English, it was thereby decreed, should provide means for the development of ideals, attitudes, skills and habits rather than the acquisition of knowledge of facts and principles. The activities through which this mastery is to develop must not be mere practice or repetition. To function in the manifold growth of the pupil these activities must be self-directed, stimulated by a real interest in and desire for language power. Therefore any method which aims to develop an effective command of language must provide the means and the tools for this self-cultivation, this language consciousness.

V. Language consciousness developed through a motivated study of language growth.

As has been brought out, this self-cultivation is a development of word-sense and language power, which is not mere vocabulary building but feeling for

words and idiomatic phrasing with their correlative precise and accurate thinking. One of the means of developing this language awareness was through the interest in word study. Then from the anecdotal etymology of words, that quickened the spirit and kindled the imagination, an incidental study of the history of the growth of the mother-tongue unfolded itself and motivated further activity.

Since this study of the language growth contributed to all the aims and objectives of high-school English as set forth by the national committee in English it justified the project.

1. It gave the pupils "command of the art of communication in speech and writing." For they had something to communicate of interest to themselves and their audience. The need to convey the material clearly, forcibly, convincingly was an actual, not an artificial need.

2. It led them to read thoughtfully and with appreciation. They turned to books with a definite purpose and that purpose was of a worthy social nature.

3. It developed the ability to collect and organize material for oral and written discourse.

4. These oral and written communications afforded occasion for the various forms of composition. The reports of the research and readings occasioned clear and exact

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reproduction; discussions of customs, costumes and manners necessitated graphic description; the anecdotal etymology and historical episodes supplied material for forceful narration; the accounts of the construction of properties, armor, swords, shields, scenery presented opportunity for clear exposition. These reports took the form of impromptu, spontaneous discussion as well as carefully planned talks and written themes.

5. Not the least of the by-products of this project was a greater familiarity with the public library with definite training in the use of reference books, readers' guides, encyclopedias, thesauruses and unabridged dictionaries, as well as practice in using and making card catalogues.

One of the most important results of this speech study has been the accumulation of a rich store of synonyms and antonyms, not in artificial lists but in warm context. The choice of words thus afforded is the principal source of the capacity of English for the expression of refinement of meaning.

"One who has honestly analyzed the elements of his speech has at the same time gone a long way in analyzing the elements of his character and of the character of the society in which he lives. To know the English language is therefore by no means an ignoble desire on the

part of those who express their lives in the forms of English speech."[1]

With a full-length picture of the growth of English through vicarious experience in building that language, pupils gain a deeper appreciation and awareness of good English, and develop a language consciousness.

1 Krapp, George Philip, The Knowledge of English, p. 9.

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